

121. A

Funeral Sermon ON THE DEATH OF *John Cotton*

Of Rattlesden, in the County of
Suffolk; who departed this Life,
Novemb. 16. 1710.

Son to Mr. C O T T O N, sometime
Minister at Drenkstone, in the same
County: And Grandson to Mr.
C L E A V E R, who formerly wrote
on the COMMANDMENTS.

By J. B. of Bury in Suffolk. *H*

Latet hic Dies, ut observetur omnis Dies.

L O N D O N,

Printed by E. P. for the Author, and Sold
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Stocks-Market. 1711.

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ANSWER TO A. M. W.

THE
P R E F A C E.

IT may seem necessary (in as few Words as may be) to apologize for appearing in Publick, on so low an Occasion as this may appear at first view to be. But the Subject is not low nor unnecessary, whatever were the Circumstances of the Person, on Occasion of whose Death the following Sermon was preach'd. I assure thee, Reader, it was as far from my Thoughts in studying, as it was from my Inclination, when first hinted to me, to publish this Discourse. But the Importunity of some Friends and Acquaintance of the Deceas'd hath prevail'd with me hereunto.

Nor is it unusual to print Funeral Sermons on the Death of Ministers, and other eminent Persons. And why not then on the Death of One, who was the Son, and Grandson of a Minister? Especially, when there are other Considerations, with Respect to Him, who now sleeps in Jesus, that are of no small Weight to induce an Endeavour of continuing the Memory of his Name. His Family was considerable, and he had nearly related to him some of no small Repute. But he chose a meaner and more retir'd Life among a few Christians whom he greatly lov'd.

IV THE P R E F A C E.

Mr. Cotton, his Father, was sometime Minister of Fausley in Northampton-shire. He was put out for not reading the Book of Sports, which doubtless was his Glory, as it was of many others. He found shelter however at Drenkstone, in Suffolk, whither he brought his Family, and where he preach'd in publick; but return'd again and dy'd at Fausley, and was bury'd there in the Church, as this his Son related, who esteem'd his Father to have been a very serious good Man. His Grand-father, by the Mother's side, was Mr. Cleaver, who, jointly with the famous Mr. Dod, wrote on the Commandments.

But the Sons of good Men many Times prove very wicked. It was otherwise in the present Case. This John Cotton (for so was he always call'd) was an eminent Christian, furnish'd with much Grace and Experience. He was a Person of great Candour and Charity, towards all that truly fear'd G O D, tho not walking up to that Strictness and Purity, wherein he himself was dispos'd, by his Principles, to worship G O D. He was much known among Religious and Gracious Persons far about, and his Company sought and valu'd as a Holy and Praying Man.

The Time of his Conversion to G O D was about the Twenty Fourth Year of his Age. Then he had a singular Manifestation of the Love of G O D, which made him cry out, Free-Grace, Free-Grace. He was convinc'd of the Duty of Prayer before, but it was as a Burden to him: but after the Discoveries of God's Love in Christ, his Heart was melted, and he look'd upon it as his Delight. He bless'd God much for a good Master, he was Apprentice with, and for the fam'd Mr. Gurnal's Ministry, whom he heard with much Delight, at Lavenham, in his younger Days.

There was one very remarkable thing in his Life, which may be of singular Use to others, and therefore may not be pass'd over in Silence. I find it recorded by my worthy Predecessor, Mr. Milway, in whose Time he join'd himself a Member with this Church of Christ, That he was a Person of great Knowledge and Experience, having walk'd under the Sense of God's Love Thirty Years together. I have also formerly heard him speak of it and say, that He could, for that Time, every Day go to God as a Father. The same Record speaks of Two Months of great Darkness upon his Soul, which he was then recover'd from, and the more establish'd in Christ's Way.

But, lo a greater Darkness and Horror, which fell upon him, many Tears after this. It please'd God, who doth all things well, to suffer him to fall under great Temptations, and even into Despair. So that he often thought of that of Job ch. 10. 1. I am weary of my Life. Satan did so roar upon him (as he express'd it) as tho he should devour him. In this time he was wont to say, in great Anguish of Soul, that He expected nothing but an Alms-house in this World, and Hell in the next. Now he refus'd to be comforted. He shun'd the Company of Christians, what he was able, nor would he be persuaded to frequent their Assemblies. Great Endeavours were us'd by many, both Ministers, and private Christians, on his behalf. They long'd to see him, who had been so strong in Faith, so eminent in his Profession, brought forth again with Joy, into the glorious Light and Liberty of the Gospel. Some Brethren with my self went over to the Town of his abode, and there kept a solemn Day of Prayer, on his Account; where he was with much Difficulty persuad'd

suaded to be. All seem'd at present to be to no purpose. The Words of Eliphaz to Job were most suitable to his Case, Job 4. 3, 5. Behold thou hast instructed many, and hast strengthen'd the weak Hands; but now it is come upon thee, and thou faintest, it toucheth thee, and thou art troubled.

Well, when he had continu'd in this State almost Four Years, it pleas'd G O D, who comforteth those that are cast down, to comfort this his Servant, with the Consolations of his Spirit and Grace. His Recovery was gradual, he came first to praying Meetings, next to hear the Word, whereby he was encourag'd, particularly by a Sermon of Mr. Wright's of Walsham, which was the first he heard, after his coming out: and lastly, He was persuaded to pray: and, tho not at first, yet after some Establishment, he was more eminent in that Work than he had been heretofore. Such Gainers are Believers by Temptation, when God will bring them out of it. He liv'd about four Years after this, in the Exercise of much Faith and Hope in our Lord Jesus.

He was made useful for the Good of others Souls. I am told in an Epistle from one that knew him well, and whom I can rely upon, that what Company soever he came into, he would savour of what was good, and that many, on that account, had Cause to bless G O D for him. He has thankfully, yet humbly, spoken of it, that once repeating a Sermon in Northampton on those Words, You have sin'd against the L O R D, and be sure your Sin will find you out, Numb. 32. 23. It was blessed for the Conversion of a young Person. There was also another that acknowledg'd a Mercy of the same Nature.

He was a Publick-spirited Person: One who provok'd others to Love and to good Works, and would often say, That Solemn Days of Prayer and Humiliation were the best Days that he had in the World.

As to the Frame of his Spirit, in his last Illness, I am inform'd, it was very comfortable. In the first Part of his Sickness, he said, He was going to his Father's House, and believ'd his Name was written in Heaven, and should never be blotted out. And moreover, This God will be my God for ever and ever, and my Guide even to Death. He did in a wonderful manner (as he had the greatest Cause) bless GOD, that he did not die in that dark Condition, that he was sometimes in, and mention'd with the greatest Earnestness, on this Account, the Words of the Psalmist, Ps. 103. 1, 2, 3, 4. Bless the Lord, O my Soul, and all that is within me bless his Holy Name. Bless the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities; who healeth all thy Diseases, &c. And he desir'd his Friend (who indeed stuck closer than a Brother, Prov. 18. 24.) to pray then with him, and give God Thanks. But in the Progress of his Affliction, he was somewhat clouded, and had many Fears, lest he should be mistaken. So busy is the Adversary of Souls even to the last, and so loath to let the Believer go quiet to Heaven! Howbeit, when Death still approach'd nearer, he was very compos'd, and dy'd so, counselling all about him to prepare for Death. Upon his Death-Bed, one said to him, The Lord may have further Work for you to do, and may spare you. He said, No, my Work is done, and I long to be with my dear LORD Jesus, where I shall sin no more,

more, and sorrow no more: and besides, I dread to live, lest I should see a departing God, and a departing Gospel, from England.

Well, he is with that Jesus, whom he long'd to be with. And it may be is remov'd from the Evil to come, 2 King. 22. 20. But these things we must leave with the great Disposer of all things.

In him was fulfil'd that of the Apostle, 1 Cor. 7. 32. He that is unmarry'd careth for the things that belong to the Lord, how he may please the Lord. In such a State, he liv'd and dy'd and this was his Care, living and dying.

He fell asleep in the Eighty Second Year of his Age, having been hearty and strong till seiz'd with his last Affliction; and having walk'd in Communion with this Church of C H R I S T about Twenty Years, he went from the Church Militant to that Triumphant.

I am apt to think this Account of our deceas'd Brother will a little excuse this weak Performance. May it be for any Soul Good, for any Spiritual Advantage to the Living, and especially those who were his Neighbours and Acquaintance, both those who did, or did not desire this Publication; the Author then has his desir'd End and Aim.

The Way from this World to another lies through Death. A Way the Living have never gone hitherto, a Way the Dying have never gone heretofore, of which that Jordan was a Type, Josh. 3.4. A Way the Dead shall never go a second Time. It is therefore of infinite Concernment to take right Steps towards that dark Entry and Passage, that leads into another World; and safe Steps through that Valley of the Shadow of Death; or else we go down to the gloomy Shades of eternal Death. But here lies our Way to the Land of Promise, to the Bosom of Jesus Christ.

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Christ. Be comforted, Believers, the Ark of the Covenant shows you the Way. Christ hath gone before, Christ will be with you in the midst of Jordan, to keep back the Waves from overwhelming you (v. 11, 17.) and receive you on the other side, to tread those Mountains of Spices, those Hills of Eternal Bliss.

To conclude, I know no safe Living but in Christ; no safe Dying but in him. Christ is all in this World, and all in order to another, to a better World. Christ enjoy'd in Union, Communion and Conformity is Heaven begun here, and the Heighth of this is the Heighth of Glory above, where I am sure Christ has all the Praise of Salvation. Thus leaving others to enjoy their own Sentiments, Reasonings and Dsputings about Religion; to this Doctrine of CHRIST All in All, I subscribe my Name, my Hand, my All,

John Beart.

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ECCLES. XII. vii.

Then shall the Dust return to the Earth, as it was; and the Spirit shall return unto GOD who gave it.

THE Vanity of the Creature, that is, of all Things *under the Sun*, is the Subject of this Book of *Ecclesiastes*. A Great * Man, and Godly Expositor, begins his Exposition thereof with these Words, ‘ This whole Book is a Discourse not unseasonable for this Country, wherein Men that have left all to enjoy the Gospel, now are ready to leave the Gospel for Outward Things; which are here lively and clearly demonstrated to be Vanity, yea, Vanity of Vanities.’ Let Old *England* hear what he spake to New *England*; for surely never was Powerful Religion nearer to being lost in the abundant Cares of this Life, than at this Day.

The Position of this Book, with respect to that of *Solomon’s Song* which follows, is observable: *This* speaks the Vanity of All Things short of Christ; *That* sings the glorious Excellencies,

* Mr. Cotton on Eccles.

Loveliness and Beauty of the L O R D Jesus Christ, and the sweet Communion that his beloved Spouse, his People do enjoy with him *

‘ The Way to stir us up to seek after C H R I S T
‘ is to behold the Vanity of all Things here below.

The Author of this Portion of Scripture is *Solomon*, a Renown'd King, a Holy Prophet, an excellent Preacher, and the wisest of Men, save one who was greater than he. For thus he begins, *The Words of the Preacher, the Son of David, King in Jerusalem.*

This 12th Chapter, wherein my Text is, begins with an exceeding needful and useful Exhortation to young Persons. *Remember now thy Creator in the Days of thy Youth.* If thou hast any thing to do for GOD, or for thy Soul, in relation to an eternal State, any Generation-work to do, the Time of Youth is the most fit and suitable Time, for any such Purpose. And (says he) let it be NOW without any Delay.

This is enforc'd with the Consideration of the Infirmitie's and Weaknesses of Old Age, to which Death ensues, and how unapt we are under such Weaknesses and Delays for any Concern or Business whatsoever. *While the evil Days come not, &c.*

The Second and following Verses, to the End of the Sixth, are an elegant Allegorical Description of Old Age, and the Decays of Nature, under the same, v. 2. *While the Sun, or the Light, or the Moon, or the Stars, be not darken'd, nor the Clouds return after the Rain.* What is the

* Apud eundem.

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Sun or the Light, to them whose Eyes grow dim, whose Eye-sight fail them? It is to them as if the Sun or Light, &c. were darken'd. Hence is the Use of Spectacles to assist the Sight under its Decays. *The Clouds returning after the Rain*, denotes the flowing of Rheums from the Eyes of aged Persons, and describes that *cloudy* Time, when Men become Children again.

V. 3. *In the Day when the Keepers of the House shall tremble, and the strong Men shall bow themselves, and the Grinders shall cease, because they are few, and those that look out of the Windows be darken'd.* The *Keepers of the House* are understood by Interpreters, of the Hands and Arms, which do defend the House of the Body. And their *Trembling* denotes a Feebleness and Palsy seizing of them. The *strong Men* or *Supporters* are the two Legs and Thighs, ordain'd for the Support of this House or Tabernacle, for so the Body is compar'd in Scripture, 2 Cor. 5. 1. These *strong Men*, however sturdy they have been, grow weak and bow themselves. The *Grinders* are evidently the Teeth; these decay and grow few. *And those which look out of the Windows.* The Eyes and Eye-lids, These are the Windows of the Body, and must cease to perform their Office in enlightning of it.

V. 4. *And the Doors shall be shut in the Streets, when the Sound of the Grinding is low, and he shall rise up at the Voice of the Bird, and all the Daughters of Musick shall be brought low.*

The *Doors* are the Lips, Psal. 141. 3. These shall be very listless to eating, drinking, or speaking, which are the proper Actions of the Lips. Such Streets are very melancholy where

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the Doors are shut up. *The sound of the grinding is low.* The Speech low, and the Noise small in Eating. *And he shall rise up at the Voice of the Bird.* Thro' wearisome Nights they rise, or desire to rise, as soon as the Birds begin to chirp. Or the Meaning may be, that the least Noise is troublesome and terrifying, even the Chirping of the Bird. *And the Daughters of Musick shall be brought low.* The Organs of Speech, or the Organs of Hearing, or both, may be meant by the *Daughters of Musick.* There's no Desire to Musick or Song; either to make Melody or to hear it.

V. 5. *Also when they shall be afraid of that which is High, and Fear shall be in the way, and the Almond-tree shall flourish, and the Grasshopper shall be a burden, and Desire shall fail; because Man goeth to his long home, and the Mourners go about the Streets.*

Afraid of that which is High, viz. Of any high thing, or any Ascent, or Difficulty, or Unevenness *in the way*, or Path wherein they go, lest they should stumble, or fall, or be weary thro' Age and Feebleness. *And the Almond-tree shall flourish, and the Grasshopper, &c.* * In the Spring-time, when the Almond-tree puts forth, and the Grasshopper sings, the Old Man will despise All these things. What is the pleasant Spring to him, who must shortly leave this World? Others understand the *Grasshopper* to signify the Incurvation or bending of the Back-bone. † The Back which was strong to bear Burdens, is a Burden to it self, and the least thing almost is so thereunto. || *The Almond-tree flourisheth when the*

* Beza. † Pool's English Annot. || Cotton.

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Head groweth Gray and Hoary, an evident Decay of the Moisture to nourish the Hair, &c. The Head is now full of white Hairs, as the Almond-tree of white Flowers. *And Desire shall fail, to Meat, to Drink, to Marriage, to Musick and other Delights.* So *Barzillai* spake to King *David*, 2 Sam. 19. 35. *I am this day four-score years old, and can I discern between good and evil? Can thy Servant taste what I eat, or what I drink? Can I hear any more the Voice of Singing-men and Singing-women? Wherefore then should thy Servant be yet a Burden unto my Lord the King?*

•V. 6. *Or ever the silver Cord be loosed, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel broken at the Cistern.*

These Words seem evidently to denote the Dissolution of Human Nature and Ending of Life. Particularly, *The silver Cord* is taken to be the Pith of the Back-bone, with the Nervous Juice. *The golden Bowl*, that Membrane or Film (called the *Pia Mater*) wherein the Brain lies, which is somewhat of a yellow Colour; upon the Approach of Death 'tis oft times shrivell'd up, and sometimes broken. These respect the Brain and Animal Powers; the following (as is thought) respect the Vital Powers, *viz.* *The Pitcher*, &c. the Heart, which is the Source or Fountain of the Blood. *The Cistern* is suppos'd to be the left Ventricle of the Heart, and *the Wheel*, the great Artery join'd to it, being the first Instrument of the Circulation of the Blood. Others by *the Wheel* understand the Lungs broken off from their Motion of Inspiration and Respiration. Upon the Stoppage of the Lungs with *Phtegm*, that the Wheel cannot turn the Air (the Breath) up and down,

down, in and out, follows the settling in the Throat, — and so Death suddenly followeth. No doubt those Vital Parts that prepare and convey the Blood and Spirits, with the Organs of the Breath (whereby Man lives) are design'd in this Verse. When these are disabled from performing their Operations, they are said to be Broken, and Man dies. Then (as it is ver. 5.) *Man goes to his long home, the Grave*: which is indeed his long home, but not his last home; for Eternity lies beyond the Grave. *And the Mourners go about the Streets, viz.* Those who survive their dear Friends and Relatives.

And then shall the Dust return to the Earth as it was, and the Spirit shall return to G.O.D who gave it; as it follows in my Text.

The Dust] That is the Body, The one Part (saith he) of Man is a-kin to the Dust, consists of Dust, yea, it is Dust. He means the Body, but He calls it *Dust*: (1.) With an Eye to its Original. *Gen. 2. 7. And the L.O.R.D God formed Man of the Dust of the Ground.* In *Gen. 1.* he only gives a general Account of the Creation of Man, *v. 27. So G.O.D created Man, &c.* But he here in *Gen. 2.* sets forth in particular the *Manner* of his Formation, and the *Materials* of which he was formed. Dust was our Original: (2.) The Body is called *Dust*, to express the *Frailty* and *Infirmity* thereof. *Ps. 103. 14. He remembreth that We are Dust*: That we are frail, infirm Creatures, this our *GOD* remembreth. (3.) The Body is called *Dust* to express its *Vileness*. *Job 4. 19. Who dwell in Houses of Clay, whose Foundation*

† *Per Metonymiam Causæ Materialis pro Effecto.*

is in the Dust. Of how little Value or Account is poor Man ! Of how little worth is this Body ! Phil. 3. 21. *Who shall change our vile Body.*

By [the Spirit] He means the SOUL. As the Holy Ghost here calls the Body [Dust] to depre-ciate and lessen it, tho' not more than is just : So he calls the Soul [the Spirit] to magnify it in our View, to raise our Thoughts and Esteem of it.

Man consists of two Parts, two famous and eminent Parts. So his first Formation shows. Gen. 2. 7. The LORD God having formed the Body of the *Dust of the Ground*, *breathed into his Nostrils the Breath of Life*, and Man became a Living Soul. Here then is the Body, formed of the Dust, and the Soul of the Breath of GOD. So Psal. 31. 5. *Into thine Hand I commit my Spirit.* Here you have a Dying Body ; and here, a departing Spirit, that is, the Soul.

My Text describes and sets forth DEATH, or rather the Issues and Effects of Death.

1. With Respect to the Body. *The Dust shall return to the Earth as it was.* As it was, How is that ? I answer, The meaning is, As it was taken from the Earth, so it shall return thither. As it is formed of the Dust, so it shall be reduced thereinto. Gen. 3. 19. *In the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground ; for out of it wast thou taken : for Dust thou art, and unto Dust shalt thou return.* They are the Words of GOD to Adam after his Sin and Fall. To which add, v. 23. *Therefore the LORD God sent him forth from the Garden of Eden, to till the Ground from whence he was taken.* The Wise Man, in my Text, has a Respect to these Places in *Genesys*. And both

there and here this *Return to the Earth* is at the Time of Death, or the Effect of it.

2. With Respect to the Soul. *The Spirit shall return to GOD who gave it.* Here also there is a Respect to that in Gen. 2. 7. *GOD breathed into his nostrils the Breath of Life, &c.* There was the Gift of the Soul, an informing, animating Spirit put into the Body, which before was formed of the Dust.

My Text then in this Part of it clearly teaches two things with Respect to the Soul.

1. That 'tis not, *Ex traduce*, propagated by the Parents, as the Body is. For tho' GOD is the Author of the Body, yet of the Soul 'tis said in a peculiar manner, that *God gave it.* And the Reason why it returns in a peculiar Manner to him: like as the Body, which was but from the Dust, doth therefore return thither. So Heb. 12. 9. *We have had Fathers of our Flesh, which corrected us and we gave them Reverence, shall we not much rather be in Subjection to the Father of Spirits and live.* We have had *Fathers of our Flesh*, the Apostle limits it here. Our earthly Parents are Fathers only of the Flesh, or Body. We receive no more from them. But GOD is the *Father of the Spirit or Soul*, in a higher Sence than of the Body, tho' he is the Former of *that* too; but of *this* without the Mediation of Man or of Matter.

Object. The Soul then coming out of the Hands of GOD, must needs come Pure and Holy from him. *How comes it Sinful and Defiled?*

I Answer, It is by Virtue of the Covenant which GOD made with our first Parents. So soon as ever any One is found a Son or Daughter of

Adam

Adam, he is found a Transgressor of that Covenant; for such was the Law thereof, That *Adam's* Sin should be the Sin of every Son or Daughter of his. There being the Guilt therefore of *that* Act, *that* first Sin of his, here is a Forfeiture of the Spirit of Grace and Holiness. And where the Spirit will not dwell, instantly a Man sinks into the very Dregs of Pollution and Defilement, and is liable and disposed to all Sin. ‘ The Sin of *Adam* is not transfused into his Descendants by any Physical Influence or Deduction, but contrarywise by a legal Devolution, or by a Way juridical, which way of Conveyance is founded upon an Ordination or Covenant, annexed to the Act of Generation, as the Rights of Inheritances, &c. †’

2. That the Soul is Immaterial and Immortal. It is from GOD immediately, and is therefore *Immaterial*, purely a Spirit. It returns to GOD, and is therefore *Immortal*. It dies not, it sleeps not with the Body, as the *Socinians* hold. It returns to GOD, when the Body returns to the Dust. And out-lives Death, and all that Death can do. Your Souls are Immortal Substances and cannot die.

There are two Doctrines in the Words, which I would endeavour (under Divine Assistance) to speak somewhat unto.

DOCT. 1. That the Body is but Dust, a-kin to the Earth, and returns to the Earth, whence it was taken.

DOCT. 2. That there is an immediate Appearance of the Spirit or Soul before GOD at Death.

† *The Grand Prerogative of Human Nature.*

By G. H. Gent. An. 1653.

I begin with the First, *That the Body is but Dust, a-kin to the Earth, and returns to the Earth at Death. The Dust returns as it was.* It is Dust, and is in a Tendency to the Dust. The Body is compos'd of all the Elements. There is *Fire* in the vital Heat, *Air* in the Breath, *Water* in the Blood, but the prevailing Element is Earth or Dust, therefore from thence the Body is denominated in the Text.

The Body returns to the Earth. The whole Scripture is clear in this Point, and daily Experience convinceth us of it; that it needs neither Explanation nor Confirmation. I shall therefore only draw forth some Corollaries or Inferences from It.

1. Is the Body Dust? here see *the Wisdom and Power of the great Creator* that formed these Bodies, yea, that upholds them. How curiously mechanized and framed are they? *Psal. 139. 14, 15, 16. — I am fearfully and wonderfully made.* — *When I was made in secret, and curiously wrought in the lowest parts of the Earth, &c.* Every Part of the Body is fitted for the Office, it was designed unto. All the Parts are Admirable, consider'd by themselves: but how beautiful is the Symmetry and Harmony of the Whole! How fitly are they framed and joined together! Even so it became Infinite Wisdom. See *1 Cor. 12. 14. to ver. 17.* The Apostle speaks of the Usefulness of every Part, of the Serviceableness of one Part to another, of the Contexture of the whole Frame, to set forth the Spiritual Union and Communion between **CHRIST** and his Body the Church. The most curious *Anatomist* cannot remove all Difficulties, nor solve all the *φαινόμενα* or Appearances,

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trances, of the Human Body. The Brain is the Fountain of the Animal Spirits, which are communicated by the Nerves, the Heart is the Fountain of the Blood, which flows in those Channels the Veins, thro' all Parts of the Body, in a continual Circulation. Every Part performs its Office, for the Service of the whole. Now here is the Wonder, this Body thus curiously fram'd was made of the Dust. Nothing is too hard for such Power as could do this. And what Power is it that upholds this Frame so long, and keeps every String in Tune, when Dust is so frail and so brittle a Thing.

2. Is the Body Dust? *What little Cause then have any to boast of Pedigree!** What is Noble Blood? It is the common Nature, and no other. It is not a finer sort of Clay, or if it were, it is but Clay. *Act. 17. 26. And have made of one Blood all Nations of Men, to dwell on the Face of the Earth.* Kings, Emperours, Chief Captains and Mighty Men are all of the same Dust, they are all made of one Blood. The Wise and the Fool, the Learned and the Unlearned, the Noble and the Ignoble, the Rich and the Poor, are all of the Dust and tend to the Dust. There's no Difference between the * Sceptre and the Spade in the Grave. *As he fashioneth their Hearts alike, Ps. 33. 15. So They shall lie down alike in the Dust, and the Worms shall cover them, Job 21. 26.*

3. Is the Body Dust? *What Cause then have any to be proud of their Bodies, or of the Shape, Features or Beauty of the Body?* This Body is fading

* *Mors Sceptra Ligonibus æquat.*

Cause

and decaying, and the Beauty of it is perishing. There's little of being proud of it, or of despising others, who are of the same Dust, yea, even the inferiour Creatures are so. What Cause is there to be exceeding nice and delicate, as some are to great Excess? Deut, 28. 56. *The tender and delicate Woman among you, which would not adventure to see the Sole of her Foot upon the Ground, for Tenderness and Delicateness, &c.* Forgetting surely, that the Foot which treadeth, and the Ground, which is trodden on are the same common Dust. The Body is animated Clay. Why then should we account thereof?

4. We learn, *How easily this Frame is pull'd down and dissolv'd!* It is a House of Clay. Job 4. 19. *Who dwell in Houses of Clay.* The Houses of our Habitation are Houses of Clay. And the House of the Body (wherein the Soul dwells) is a House of Clay: *I know*, saith the Apostle, and it was a blessed Knowledg, if our earthly *House of this Tabernacle were dissolv'd*, we have a *Building of GOD*, &c. The Body is rather a Tent built up for a little Time, and to be taken down again, than a fix'd dwelling House. Or if it be a House, 'tis an earthly House, that shall shortly be dissolv'd. If it be not pull'd down, 'twill crumble down, 'twill fall down in Time. And in consequence of this,

[1.] *What Folly is it in Men to glory or boast in Bodily Strength, or in Party Strength, against others.* This Doctrine justly reproves them. What little Cause of glorying in Bodily Ability or Agility? Who would glory in their Strength, when our Flesh is frail, when our Bones are brittle, when we are of the Dust? *Let not the strong*

Man

Man glory of his Strength, Jer. 9. 23. And why do one Party seek to oppress another? And Men please themselves with the Hopes of treading down others? It is but the dashing of earthen Vessels one against another. And the Victory is short if obtain'd. Death will part the Fray. The Oppressor and the Oppressed shall shortly meet together in the Grave. And the Upright only shall have Dominion in the great Morning of the Resurrection.

[2.] *What Weakness is it to be greatly afraid of the Threatnings of Others!* They come under Reproof who are over-fearful of them that can kill the Body. *Isai. 51. 12. Who art thou that art afraid of a Man that shall die, &c.* He is Dust, and will shortly turn unto his Dust; and then where are his lofty Words and great Threatnings? *Jesus Christ has cut down many of his Enemies so, even those first that have threaten'd deepest. Besides, they can only kill the Body, they can only reach that part which is Dust. Psal. 10. 5. Speaking of the Wicked, As for his Enemies he puffeth at them. ' The Wicked Man swells and is puffed up, as if he had some great matter in him: and he puffs at others, as if he could do some great matter against them, and forgets that he himself is a Puff of Breath, and no more.**

[3.] *How easy a Conquest are we to Death!* How easily may Death come and take down this Frame, and crumble this Dust to the Dust! Some seem indeed to out-brave and out-dare Death it self, as if they were a Match for it. Others put Death far away from them, presuming they have

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A Funeral Sermon, &c.

many Days to live, because at present they are strong and healthful. But how easily can Death pull down these Houses of Clay, and how soon he may do it, we know not !

5. Is poor Man Dust ? *How dares he then contend with his Maker*, or commence a War with him ? O what Folly is here ! What ! Art thou a Match for him ? yet bold and hardned Sinners will even contend with him, set their Faces against the Heavens, as if they were stronger than He. Alas ! thou art not able, O Sinner, to endure one angry Word, or Look, or Turn of his Hand. He can with one Frown overwhelm thee with Despair, and with one Word speak thee to Destruction ; *1 Cor. 10. 22. Do we provoke the L O R D to Jealousie ? Are we stronger than he ?* How then are hardned Sinners bold to affront him to his Face ? Thus they do by Oaths and horrid Imprecations, by Swearing and Lying, by Drunkenness, by Uncleanness, and other Abominations. And will they dare to go on in Sin ? and even call upon G O D to damn them ? Will they swear and blaspheme ? Will they run upon G O D, upon the *thick Bosses of his Bucklers* ? *Job 9. 3. 6. Who hath hardned himself against him, and hath prospered ? Who removeth the Mountains, and they know it not : who overturneth them in his Anger ?* What ! shall the Clay strive with the Potter, Dust and Ashes with the Almighty, a sinful Creature with his Maker ? O how sad is the Case of poor Sinners that do so !

6. Shall Dust return to the Earth ? Then we learn that *Man is a sinful Creature, a fallen Creature*. We must look back to the Fall, and see how Death enter'd, *Rom. 5. 12.* Tho Man was formed

med of the Dust, yet he was not to return unto the Dust, unless Sin had interposed. He was made after the Image of GOD; but by his Sin, Death came upon himself and all his Seed. Wherefore (faith the Apostle) *as by one Man Sin enter'd into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned.* Death passed upon All. Why so? For that All have sinned. As many as Death passes upon, they have sinned. But it passes upon Infants. How comes it to pass that they die? Because they have sinned. This will prove the Imputation of *Adam's Sin.* And this Doctrine of imputed Sin, even the Imputation of *Adam's Sin* to All his Children, we must hold to, else how come Infants of a Span long to die? It is because they have sinned. They come into the World with a depraved Nature, and therefore they die as well as others. In him All have sinned: and his Sin is handed down to all his Posterity. And if we would have a comfortable Return to the Dust, we must be humbled for Sin, for the Fall, and the sad Effects of it. O see what mortal dying Creatures you are, by reason of Sin.

7. Is the Body Dust? then here we see the wonderful Condescension of the Lord Jesus Christ, that he would take Flesh and Blood, when it is so weak a thing, when it is *Dust and Ashes*: that he would be like his Brethren in all things, Sin only excepted, Heb. 2. 14. For as much as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same, &c. He took a Body made of the same common Dust with ours, such Flesh as ours; and hereby he became our near *Kinsman*, that he might redeem us. Ruth 3. 12, 13. ch. 4.

3,5. This is a most comfortable Consideration, That GOD became Man, took our Nature, and in that Nature suffer'd and dy'd, and so *redeem'd us to GOD by his own Blood.* Thus is he our Kinsman, and our Redeemer. Nay further, that Flesh of his was laid in the Grave; and tho not reduced to Dust, for he *saw no Corruption*, yet was he *brought into the Dust of Death*, Psal. 22. 15. O the Riches of Condescending Grace! 'Tis this that must relieve and support us, when we are going to the Dust.

8. Was the Body formed of the Dust? then *GOD can raise this Dust to a Glorious Frame again*, yea, to a much higher State than what it was at first. Our Bodies are not now, what they were before the Fall; neither were they then, what they shall be hereafter. We must not think that GOD went to the uttermost of what He could do, when He formed the first Man, *Adam*. No, He will raise these Bodies Glorious Ones, more Glorious than ever; I speak of the Bodies of the Saints. He who fram'd the Body of the Dust, can frame the Dust again into a Body, even the same Dust that is laid down. He can gather the scatter'd Particles thereof for that Purpose. And this He will do for his Children. He hath Goodness enough to do it (as well as Power.) And He has promised to do it. He will therefore do it; yea, Jesus Christ will do it. *John 6. 40, 44, 54. I will raise Him up at the last Day.* As a part of his Ransom. Do but consider the Flesh, the Bones, the Joints, the Blood that flows in the Veins. Is not this a curious Frame rais'd out of the Dust? What cannot such a GOD do? But what manner of Bodies shall these be at that Day? Such as

Elias

Elias was, when he appear'd on the Mount, after he had been in Glory in his Body, above* Nine Hundred and Thirty Years: Such as Christ's Body was in His Transfiguration, *Math. 17. 2.* or now is in Glory. *Phil. 3. 21.* You will never die with Comfort, if you don't die in the Faith of the Resurrection.

9. *We carry about with us Ground of Humiliation, and continual Admonition of Death.* O what foolish Creatures, if we do not improve it! The Frailty of our Frame bespeaks whither 'tis going. It must be new built, before it can be Immortal. O remember what you are, whence you are taken, whither you tend; from the Earth, to the Earth. So long as these are Bodies of Dust, dying Bodies, this is a Ground of Humiliation to us. Let the Consideration hereof take off our Hearts from the World, from the Lusts of the Flesh, from Sin and Pleasure. This should curb the Motions of Sin in us, and dispose us to mind the Things of another World. But, Alas! for poor Christless *old Men*, who have all those Decays of Nature and Symptoms of an approaching Change that the Context speaks of, *trembling Hands, feeble Knees, bowing Backs, grey Hairs, &c.* and yet as unconcern'd as ever, and looking upon Death at as great a Distance, as in the Days of their Youth. They say not to themselves, we must very shortly leave this World, and what World is it we must then go into? when the Dust returns to the Earth, how shall we appear before G O D?

DOCT. II. *That there is an immediate Appearance of the Spirit, or of the Soul, before G O D at Death. The Spirit shall return to him that gave it.*

* *Helvic. Chronol.*

So soon as there is a Dissolution, and the Knot untied between Soul and Body, there is an Appearance before G O D. There is a General Judgment at the Great Day, which shall be by the Man Christ Jesus, who is the appointed Judge both of Quick and Dead. And his Ministers are commanded to tell you so. *Act. 10. 42.*
And He commanded Us to preach unto the People, and to testify that it is He which was ordained of G O D to be the Judge of Quick and Dead. There is a Judgment Day, and Christ is to be the Judge. He is the Man. It is by that Man (*Acts 17. 31.*) who died and rose again, who hath been preached to you in the Gospel, that G O D hath appointed to judge all Men. This we are to declare. Again, there is a Particular and Personal Judgment, immediately after Death. And why may not that Text look that way? *Psal. 26. 9.*
Gather not my Soul with Sinners, nor my Life with wicked Men. I have not lov'd their Company, nor their Practices (*saith he*) in this Life, *v. 8, 10, 11.* Let me not be a Companion with them in another. *Gather not my Soul with Sinners.* We see that they shall all be gather'd Good and Bad, and that by G O D. It is a Work of His. Death is a Gathering to our People. *Numb. 20. 24.* *And Aaron shall be gather'd to his People.* Go up (*saith G O D*) to Mount Hor, and die there, and be gather'd to thy People. * His People were God's People. It is otherwise with wicked Men, they are gather'd to their People, but they are not G O D's People.

1. As

* *Abraham dicitur congregatus ad populum suum, i. e. ad Societatem Justorum, qualis ipse erat. Hec Phrasis etiam male morientibus attribuitur; quia scil. illi congregantur ad malos anquam ad Populum suum.* *Fans. apud Cradoc.*

1. As to good Men, there shall be such an Appearance of the Soul before GOD at Death! Psal. 49, 15. *But GOD will redeem my Soul from the Power of the Grave; for He shall receive me.* Selah. He speaks of an immediate receiving even at Death. Besides the Mortal Part, the Body, which dies, there is an Immortal Part, which cannot die: of this the *Psalmist* speaks. The Scripture speaks of being *with the Lord*, of being *with Christ*, Phil. 2:3. as the Issue of Death. And CHRIST promised the Believing Thief, Luke 23. 43. *This Day shalt thou be with me in Paradise.* The Souls of good Men make their Appearance before GOD, the great Judge, and are approved of Him, and acquitted and received by Him, to live with him for ever.

2. As to bad Men, those who are Impenitent and Unbelieving. For my Text (I think) speaks at large and in general of all Men good and bad! *The Spirit shall return to GOD who gave it.* Wicked Men must appear at his Tribunal. Heb. 9. 27. *After Death the Judgment.* Judgment waits upon Death, even a Personal Judgment. And this answers the Enquiry, To what Purpose should they appear before GOD? I answer, To be sentenced to Everlasting Habitations. And as the Spirits of the Just are deliver'd into the Hands of the Holy Angels; may we not think that the Spirits of others are delivered into the Hands of Evil Angels. And O! how sad is this Appearance before GOD, to be for ever shut out from his Gracious Presence and Favour! I cannot set out the manner of it; but this I believe, that the Souls of Good and Bad are very sensible of this Appearance, of this Return to GOD at Death, that is, immediately after

after Death. It is a *sensible* Appearance. The Wicked come before him whether they will or no ; tho never so unwilling, they must be made sensible of such an Appearance before GOD, as he is the Judge of All, and Determiner of their Eternal State.

APPLICA TION.

Hence we learn,

I. *How Solemn a thing Death is.*

II. *How necessary to be found in a suitable State and Frame for this Appearance before GOD.*

III. *That Soul-concerns are the greatest Concerns.*

I. Here we see, *How Solemn a thing Death is ! How Awful a Change it makes ! It is a Solemn Awful Thing, to appear before the Great GOD, the Great Judge of Heaven and Earth. You are to look upon Death as an appearing before him. It is an Awful Thing for Gracious Persons to entertain the Thoughts hereof ; but how dreadful for Christless Sinners to appear before a Holy and Pure GOD.* 2 Cor. 5. 10. *They who rightly consider it, dare not make light of it. Dying-work is great Work.*

II. *How absolutely necessary is it to carry with us such a State and Frame as is suited to such an Appearance : a Likeness to GOD, a Fitness for Heaven. For how shall we go and appear before GOD, without the Righteousness of Jesus Christ, without the Renewing-work of the Spirit of GOD.*

I. *Without the Righteousness of Jesus Christ, there's no appearing, no standing. He will not know*

know us, He will not own us, He will throw us from his Presence. How will you appear before a Holy God, without the Righteousness of his Son? This is the Wedding-Garment, *Matth. 22. 10.* without which a Man will be speechless. Compare. *Isai. 61. 10.* This Robe of Righteousness is a Garment of Salvation.

I told you before of *Imputed Sin*, and now I must tell you of *Imputed Righteousness*. Not All that thou hast done, not all thy good Works, nor Moral, nor Religious Performances, will enable Thee to appear before GOD with Comfort. The Righteousness of *Jesus Christ* is a Righteousness *imputed* and reckon'd to Us; which is not only to make up the Defects of our own, which is not at all to be join'd with our own in justifying; but it is a compleat Robe of it self, and is the *Matter* of our Justification before GOD. *Rom. 5. 19.* *So by the Obedience of One shall Many be made Righteous.* This one Text will defend the Doctrine of Christ's Righteousness imputed, against All the Opposers of it. By the Obedience of *One*, of whom think you doth he speak? It is of *Jesus Christ*, of *One*, *Jesus Christ*, v. 17. He don't say the Obedience of *Many*, but of *One*; and thereby *Many*, *viz.* many Thousands: *Many* made Righteous; observe it; by the Obedience of *One*. Not by *our* Obeying the Law, tho' that we ought to do, but by *Christ's* obeying the Law for us. O Soul, thou wilt never be able to appear before GOD but in the Obedience of that one Man, *Christ Jesus*, whatever thine own hath been.

2. How shall we stand before GOD unless we be born again? How shall we appear before him, without a sanctifying Work of the Spirit

of God upon the Heart? This is more than all Outward Performances, than many Works and Duties. ^{etc.} This is *Inward Religion*. There's a Necessity of a *Heart-Change*, of the Renovation of the whole Soul. This leads to *Spiritual Worship*, that don't consist in *Externals*: You must be born again (saith Christ) or cannot see the Kingdom of God; *Joh. 3: 3, 5, 7.*

■ I might here show you on the one Hand, that where the Renewing Work of the Spirit is, there is a Meetness and Fitness for Appearing before GOD; and on the other Hand, where 'tis not, there is no Fitness at all for the same, nor for the Heavenly Inheritance.

[1.] Where the Soul is washed and sanctify'd by the Spirit, there is a Fitness for such an Appearance. As in Justification there is a Title given, a full and compleat Title in Christ's Righteousness; so in Sanctification there is a Meetness in State and Frame for the Heavenly Inheritance. *Col. 1. 12, 13.* Giving thanks unto the Father which hath made us meet to be Partakers of the Inheritance of the Saints in Light. And how is that? It follows, Who hath deliver'd us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son. Take it in some Particulars,

1. Such are weary of Sin. Sin is their Burden. They would fain get rid of this Burden, and they would put off the Body of Sin and Death. *Rom. 7: 23, 24.* O wretched Man, &c. Now tho' there is Sin, yet for that they hate it, and are weary of it, there is some Suitableness to that State where is no Sin, and especially to that Design of God, of freeing them from Sin and Death.

2. Such do long and press after Holiness. They long

long to be like to Jesus Christ. 1 Joh. 1. 3. *We shall be like him, &c.* He not only *saith* this, but speaks it with great *Pleasure*, as a most *Desirable* thing. O! it is so indeed to the Believer. It is by Death only we can be Perfect in Holiness. And when we fain would be so, there's some *Suitableness* to that Appearance before God in Death, and that State which lies beyond it.

3. *There's a Suitableness in some further Particulars*, relating to their Frame and Carriage towards GOD. (1.) As to their *Thoughts* and *Meditations*, These are on GOD and Jesus Christ. And when Death comes, they can comfortably think of leaving this World, and all in it, and going to their dear Lord Jesus. Then they will find their Thoughts and all their Faculties fill'd full of Christ. They would fain have had it so here, but could not attain thereto. Nevertheless, Heaven and the things of Heaven were the Center of their Thoughts. (2.) As to their *Desires*. There have been and are Desires after Heaven, the Enjoyment of GOD and Christ. Now these Desires in Death, how suitable are they to that State where all the Desires are to be fill'd and turn'd into Enjoyments. (3.) As to *Endeavours*. *I press forward* (saith Paul) *towards the Mark, &c.* Phil. 3. 14. The Believer hath been bound for Heaven many a Day. Heaven was in his Eye; and now at length he arrives. How sweet is Rest to the labouring Man? And how desirable to the weary Traveller is the End of his Journey? So it is with the Believer, when he *returns to God*. (4.) As to their *Views*. There have been Tastes Views of Heaven, the Holiness and Happiness

ness of that high and holy Place. Now when they return to God, they have full Views, full Draughts of that Blessedness. (5.) As to their Employment. The Believers change their Place, they don't change their Company, they do not altogether change their Employment. To praise God, to serve and worship GOD and CHRIST was their Employment here; but shall be so, in a higher and better Performance above.

[2.] As to others, Unsatisfy'd Sinners, there's no Suitableness in them for Heaven, and therefore no Meetness to appear before GOD. None in their State, none in their Frame.

1. They are not weary of Sin. They love their Sins, and delight in them. They are not weary of the way of Sin. And indeed, What should they do in Heaven? They live in Sin. They don't hate it, that's the Character of a wicked Man, *Ps. 36. 4. He abhorreth not Evil.* He ought to abhor it; but on the contrary, he loves it, and is under the Power of it. Again, They die in Sin. To live in Sin is dreadful, but to die in Sin is damning, *Job. 8. 21, 24.* Look what Sins a Man dies in, he carries the Guilt of them with him, when he goes to appear before GOD. They carry them into the other World. They lie down in the Grave, with their Bones full of their Sins. How sad is it to appear before GOD, in such a State. If a Man die in a Wordly Frame, in a covetous Frame, in Love with Creatures, in Love with Pleasures, he carries that very Frame with him before GOD, he carries the Tincture of those Lusts, and can't get rid of it. If he wbuld put it off, when he goes to appear before God, he cannot do it.

2. They are not in Love with Holiness. They can have no Delight therin. What should they do in Heaven, that Holy Place? Heaven is not suitable for such, nor ~~they~~ for Heaven. One Hour in GOD's Service is a Weariness to them here, then how shall they serve him for ever and ever? They could not bear the Place, nor the Work. They see no Excellency in Holiness, nor pres' after it. How then shall they appear before God? They have no suitable Thoughts, no suitable Desires, no suitable Views by Faith and Hope, of unseen things. They have no Taste nor Relish of the Things of God, of Christ, and Heaven. They have not seen nor known them. I am speaking of the Unregenerate. And, I say, they are altogether unmeet and unfit for that higher State. They have no Inheritance in the Kingdom of GOD and CHRIST, Ephes. 5. 5. He saith elsewhere, They shall not inherit, Gal. 5. 21. But here in the present Tense, they have no Inheritance, viz. at present. There must be the Beginning, the Earnest, a Part in that Inheritance here, or there will be none hereafter. Where Grace is, there is something of Heaven begun already, and so a Suitableness for it. There must be a Meetness for Heaven, before there is a Coming there: But Meetness is founded in Conversion.

III. Doth the Spirit return to GOD? Then the Concerns of the Soul are of the greatest Concern. The poor Body goes to the Dust, that dies. Be not then over careful for these Bodies of yours, that endure but for a little Time. The Soul returns to God, and therefore that is of the greatest Concern. It comes from him, and it goes to him. It is the Breath of GOD in Man, an Immortal, Immortal Being. It is capable of a separate State from the Body, and lives when the Body dies. O the Worth and Priciousness of the Soul! For what is a Man profited to gain the whole World, and lose his own Soul, or what shall Man give in Exchange for his Soul? Matth. 16. 26

The Person, whose Death gave the Occasion of the present Solemnity, was wont to speak much of the Worth of the Soul, and to stir up others about Soul Concerns. Some of you are Witnesses to what I say. And may you never forget his Counsels. I am told it was a Saying very frequent with him, *If the Soul be safe, all is safe; but if the Soul be lost, all is lost.* O how true was that Saying! If the SOUL is lost indeed, all is lost. That is a ruining and undoing Loss. Nothing can prevail that Loss. Other Losses (whatever they be) may be made up again: but this Loss never can. The Loss of the World and all Creatures is made up in GOD; but the Loss of the Soul is the Loss of God, of Christ and of Heaven, to all Eternity.

The Deceas'd you know was a praying Man, one that wrestled much with God in Prayer. O that others might be provok'd and stir'd up hereunto, and the rather that one is remov'd who stood in the Gap! He was much concern'd for the Good of Souls. And when Ministers were to preach the Gospel, he was earnestly concern'd that they might *come in the Fulness of the Blessing* thereof. How would he have said on such an Occasion as this, as he has to me divers times on others, *Sir, You come upon the Wings of Prayer.*

To conclude, So far as you saw of GOD in him, so far tread in his Steps. Heb. 13. 7. *Whose Faith fol. lowes, considering the End of their Conversation.* And remember (as I said before) that the Concerns of the Soul are the greatest of all Concerns. This should be of the greatest Weight with you, for *The Dust returns to the Earth, as it was, but the Spirit shall return to GOD who gave it.*

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